

(meanings very unclear)

4-1C

July 12, 1954

MR. NYLAND: Are there any questions?

Quest: (Inaudible words)

MR. NYLAND: You will have to speak a little louder, I'm afraid, because otherwise...

Quest: Re trying to be present to self for 15 minutes. I wasn't interested in it, and found it impossible at times. Trying to do with a new attitude. I felt I could do it longer than 15 minutes, and so it didn't mean much. At other times, I felt I couldn't do it for 15 minutes. Sometimes helpful, sometimes not.

MR. NYLAND: Well, you know the question is four times as arbitrary. You know you can do it once for 15 minutes or ten times for 15 minutes. The more you can do it the better it is. The more you can get out of it, you see, the more efficient the 15 minutes will be, the better it is for you. And if it's only once or twice, at least you have that much gained. So don't look at when it wasn't _____, look only at it when it really is worthwhile, and let's talk about that. So fifteen minutes - and even when it's ten minutes - it doesn't really matter. It is a certain moment of the day in which you try to be present in whatever work you're doing, and during that time you are concentrated on something that is a little different from ordinary life. You see what I mean.

Quest: But, still a handicap, because when I succeeded in observing, but then can't do it at another time, it is a handicap. Sometimes I have to wait a long time before "it happens".

MR. NYLAND: You only have run it now for a couple of weeks so you really don't know. Maybe tomorrow you will do it again. You will ve very much .

dependent you know , in the beginning, on accidental circumstances which will allow you to do certain things right, and it may mean such a taste that you would like to do it again. _____ just cannot do it. And you don't know yet how to arrange conditions and circumstances such that you actually can. It is a matter of preparation, also of wish on the part of yourself to see how you could make such moments and how you can prepare for it and then actually have it as an experience. But it doesn't matter that you cannot do it or can do it at certain times, as long as you can do it once in a while. This you got out of that. You had at certain times a certain thing _____ and sufficient to remember it and to reach it again. But you don't know how to bring that about again. Still, it was brought about because you set yourself a task to try four times each day for fifteen minutes to remember yourself. That's right isn't it?

Quest: That's right, yes.

MR. NYLAND: Now, if during the fifteen minutes time doesn't mean anything anymore, and you have an experience that was independent of time, it doesn't matter. You have an experience of a certain kind. You have an experience of certain presence, of being awake, of actually having something different from ordinary life conditions. It may not last, that is, it may not even be the fifteen minutes, it may be shorter it may be at a certain moment very intense. At other moments less, but the moments are desirable. Are they?

Quest: Once I had an experience, even with interruptions - these were shocks. I wasn't distracted. But this time I was distracted. This time I was sitting on my chair and I was really sensing my body, like I hadn't before, but I wasn't making an effort.

MR. NYLAND: Don't you remember I mentioned many times that we work at cer-

tain times and without any apparent result. We try to be present, we try to observe ourselves, We try to be impartial and apparently it has no definite result that we can see. And it simply is accumulated within us and all of a sudden it becomes apparent that we have something, and that such a moment^{it} is like a realization for which you have built up all during that time. All of a sudden it becomes so much that it is apparent to ourselves. When it does come at that moment, there is no effort necessary, because it seems to flow by itself. It runs out again, that is, it dissipates as it were, or it stops. There is no more and you have to accumulate again more and more what you have done before. And again, with no result. You will not see that. Remember I've mentioned a few times how it goes by step. That one goes up to a certain point and that vertically nothing happens until you come to another plateau, and then horizontally again for a little while. Then you see - up to a point again where you have a wall, and that wall you climb. And again you _____ it. It is not like that. It is a set movement. Now it depends entirely on how we want to work and how intent we want to be, what kinds of steps there will be in such a development. And there will be moments in this development where it is quite impossible to do anything, and at other times it will be easy. You have to look at this if you know something about the law of Heptaparaparshinokh, how do different steps reach development. Also subject to that kind of a law. DO-RE-MI goes easy. SO-LA-SI also goes easy, but the FA and the SI-DO are very difficult. It goes by STAIRS? sometimes we get a great deal, then it stops again and we get discouraged. And we put in more and more effort. We seem not to be able to get anywhere. Then again we do more and more, until finally something happens. Again, you will have those experiences if you continue and you will also be able to bring for

yourself more and more these particular moments that you desire. It's only a very short time you see. It's only been three or four weeks that we have been working on this kind of experiment, this kind of task, of setting aside certain number of minutes during the day and try to concentrate on work. That's your time, but now during the summer you have a little bit more time. It has given you enough taste to want to begin. Is that right?

Quest: yes.

MR. NYLAND: So you have enough desire in you to try to make it. Do it in exactly the same way as you have done, but never mind the fifteen minutes. And never mind the four times. Do it whenever you think that opportunity is right. At any time during the day. Don't accuse yourself if it's only twice. But don't prevent yourself from doing it if you could do it ten times. You become the regulator, not the clock. You do it when you feel you know and when you sense circumstances as being the right time that now you want to work. You think you can do that?

Quest: Yes, I think I can.

MR. NYLAND: All right, particularly since you have had a taste of it, since you have realized something that you did not have before. Now you know a little bit what it might be and what it might become for you as a central point in life, that is, as a point of light which you wish, and you can at certain times bring about when you wish. Do not be intellectual. You will be dependent very much, then, on favorable circumstances but gradually these circumstances will be made in such a way that you, with an intense wish, can bring about a situation in which you become more awake. You will try that?

Quest: Yes, I will. I'll do that.

MR. NYLAND: Good. All right, but it shows that whoever speaks has to speak more into this instrument. It's all right, for me it's all right but sometimes your voice is a little weak.

Now, let's not lose too much time.. This is the last time we are together for two months and we want to make sure we have enough understanding of what we ought to do, what we can do on our own account, that is if we do not have always the stimulus of meeting each week, and that perhaps we can augment whatever we do in the reading with an understanding you had in yourself - to sit, to walk, and work, and remember, and not to forget, not let a day go by and at the end of the day you will come to the realization that you really were not alive, that you have forgotten, but you try to make each day, if you can, some day in which something happens to yourself. That is that you recall during that day something that is important and that you don't want to forget that you really are quite convinced for yourself that you must remember yourself. And you must work, and you must not give up. You must have patience. You must not expect results immediately. You cannot get it. It is much too difficult and a long time of preparation is necessary. But that does not mean that you cannot work during that period and get certain results from it. It is not necessary to be perfect within a couple of years. It is the road to perfection which is necessary for us. It is a long process to become finally, as it were, absolute. But on the road to that absoluteness, it is important to work then, and even if for one moment during the day we are awake, we have something that is different from being asleep all the time. This is why we have to set ourselves tasks so that we do not forget and that each day becomes a day of an opportunity. But for that it is necessary that you know in what direction you have to work, how you must work, that you do not go off on tangents, add that you do not go off on certain--in certain directions where you really

do not know if it is right or wrong. For that you must be very clear about certain fundamentals of what this work means, and that is what I would like to make sure - that you have that. There is one task you must do, each one. During this period you must read the chapter of Purgatory. You have to study it. You have to really try to understand what is meant. It is a rather long chapter ^{is not easy} so tremendously valuable that if you once can get a little bit of the gist of what is meant, and that in the description of how the world was created and how the world is maintained, you can see a psychological application ^{of} that what is your task with your body and your possibilities and your potentialities. If you can see that that chapter is, as it were, written for you, and it is not written simply because it is a description of a cosmic event. Try to get that out of it and to see what is the meaning of the Law of Triamonia ^{and} the Law of Heptaparaparshinokh in your life and in your day.

It is necessary to know, to know certain facts because when once if you apply certain facts that have to do with the method of how to work, you will get understanding. And the understanding will again provide you with a new wish to know more facts, to apply again and again in order to gain more and more understanding. This is the way work is explained. It is by understanding that you will find these things and that if I remain _____, we'll have something more to show for in our ordinary life. We are all aiming to become a little bit better and a little bit more than what we are now. We can explain in terms of a Keshdjan and soul bodies and so forth. We can also say this - how can we bring our inner life in contact with our outward appearance, with our over manifestations How can we do it actually in the presence of ordinary life as life takes us up. How can we collect our-

selves. How can we remain ourselves regardless of certain circumstances in which we live. This is the important part. This is what we should have in mind all the time...and it is full of life. You should in life remember how to be as we say circumstances that always will take up the way, that always will oppose any effort on our part to really be a man. How can we be. This is our problem.

So, read the chapter. See if the chapter can help you. See if you can find out what the meaning of it is. Your _____ of you is not right when you are happy and when you are alone but when things fall down and out, when you actually are suffering, when circumstances are not agreeable, when you are weighed by things that take you up and make you angry, and affect you and prevent you from being real. That is the task. You have to find out for yourself how you really are, not in conditions when everything is nice, but in conditions when it is a little bit difficult, and then to remember. Now let's have questions now.

Quest: Mr. Nyland. I understood you to say some time ago (Inaudible) Re trying to be present during a day of prayer. Able to see myself as others saw me. A sense of joy. Should I have watched this joy, or done something else?

MR. NYLAND: You see how long it is before sometimes certain ideas or thoughts penetrate. One can be exposed to it, one can hear it, and it doesn't mean that one is able or capable to accept and to digest it, as it were, and to use it. There are always two things. One is that what is spoken, and the other is what is being received by each machine, as it were, how can it be received. There is a reception in oneself of the ideas which one uncovers,

and then you are in a certain state ^{where} when you are, as it were, more open to ideas, again you can penetrate a little bit further ^{than} when at other times when you are closed. Now you may be closed because of many different states. You may be closed because you are associated or completely engaged in another form of thought. It prevents any other new thought to enter. The second is that you may be under such circumstances, as it were, coping with a very thick self which is impenetrable. Nothing can penetrate. You are protected yourself. The third possibility is that the rate of vibration at which your intellect or your emotions at that moment starts to vibrate, it is the ability to receive _____ of a certain kind which will not allow certain other vibrations to enter, because they do not match. Now the ^{process} purpose of work simply means that in work we change gradually our means of reception. We become more and more aware of certain things that we were not aware of before. Because our instrument, our reception instrument changes, we see more. We are vibrating, to use the same word again, a little differently so that there are more openings. It's exactly the same as when you heat a solid by means of a light or a lamp. Gradually the molecules are getting away from each other, and there is no opening. There are no openings between the molecules when before, and the solid gradually, when it comes to a melting point, starts to melt and becomes a liquid. It means that the molecules can move around a little easier, although they're still contained in the particular vessel in which they are. When I apply more and more heat, the molecules fly away and become a gas. The same molecules are there, but they are at different distances from each other, and there have been larger openings with more possibilities for other things to penetrate. Therefore, you can do more with a gas than you can do more with a liquid. And you can do more

with a liquid than you can do more with a solid. In exactly the same way, our receptive organs change, because of work on oneself. And they become more and more sensitive to certain things that now we can see and could not see six months ago. At the present time you have seen something because of putting yourself in certain states for four hours to be quiet. Because of previous trials on your own part to try to work without any apparent result which is not of this kind and all of a sudden you find that you are now receiving a certain form of food which you did not know existed and which now becomes part of you and helps you to change yourself, so that you yourself become, at this moment, aware of a change in yourself. You have not been able to catch it because you are not exposed to the kind of conditions ^{which} to help you to realize what you are. Now you have it. You know it now, by experience. It is now a taste, a taste that you will not forget. You will wish again for this taste because it is impossible to bring it about again. Therefore, when you say do I and should I continue to work like this - yes, pray to God you can. Circumstances have so much to do with it. It is not as yet within your will. You cannot as yet create such conditions because we say so. Again and again ~~work~~, more shovelfulls of sand have to be moved, and moved in order to make a pile. You can wish for a pile, but unless you work with a shovel, piling it up until it is finally at a certain volume, you will never be able to bring back that what you have built up in the past on account of certain conditions like _____, you might say, in this particular experiment that you do. So the answer is - yes, and also no. The answer is yes to this part. The answer is no as far as the possibility is concerned to do it at this moment. You cannot. When you try you will find out. If you are honest, you will know it is not done this way - simply to wish. Work

and constant work, and never to forget and not be fooled by yourself. To remain honest, not to take an image for reality. But we know when a thing is true for you and actually experienced and not a word, not a thought, not something that is like a feeling, as if _____. It is a very good thing to have...to have an experience of this kind. It doesn't matter how it is brought about. It can come almost any time. Any time that one wished. One can bring about a certain state of realization of being, if you wish it strongly enough. If you exclude from your life at that moment everything that interferes because you intensely wish, the intense wish is that all three centers in one are directed towards one thing. That you are willing to forego thought association, you're willing to forego unnecessary movements, you're willing to forego daydreaming, you are willing to put yourself in a state of relaxation and you are willing to wish. That you should wish in such a way that you yourself become nothing. That what one wished is Lord have mercy in Purgatory chapter somewhere...sources of...ah, I've forgotten now exactly..."Rejoice - struggle and suffering, become one with me or --- what is needed - something like that...Holy God, Holy Firm, Holy Immortal, do with me, Lord have mercy. You see, when intellectual center _____ can apply in doing through intensive study certain things, certain tasks, certain obligations that one places on _____ and then out of that by combining these two centers, the wish can become, the wish is that what really motivates us. But by bringing these two together, the wish is born. The wish is our emotional attitude towards it, and that should, with the other two, become one so that that oneness is nothing in relation to that what is outside which resists. When one wishes something, not real yet, but wishes to become more awake, one wants certain conditions that are not of

this earth to penetrate us and to help us so that when this wish is in us and the opposing force outside of us enter in then they can take place the process of combining so that then in this combination within us we are converted into a different human being. You understand this? This is the law of three. This is what can take place with our inner life.

Quest: My mind wanted to wander, and I saw myself trying to do the exercise.

MR. NYLAND: That is right, that is right. You see, all three centers can bring you back, and it doesn't matter how their impressions are received, because they're all together. And then it can be either of an emotional nature or of an intellectual nature or even of an instinctive nature. All three then can be brought together because they are already at that moment together. And how they enter, through which door, it doesn't matter, because the combination of the three are in the important part. We are able first to find out what our centers are at the present time unconsciously correct. That an impression received in one center is reverted immediately into any of the others and that you ourselves cannot do anything to stop it. So for that reason you first want to see it. You first want to recognize and realize what they are, how they function, how such things get into **** without our knowledge, without our wish. When you see it and become impartial to it, you have less a chance to see a separation between one center and another. That is, that I can do what I would call pure thought at one moment or pure feeling or pure sensing. It's sensing without a thought or a feeling about it, without a criticism, without a wish to be different but just an acceptance of that what is. Sensing. Then like I said last time, try to combine two centers. Try to combine as one does a certain movement to describe that one does it. I walk. I remember a movement that was an example last time. I walk. I walk to the door. I get

hold of the handle. I turn the knob of the door. I push the door. This is a movement which we manifest. We walk. We extend our arm. We let hold of the knob. At that time while we do this, we make our mouth formulate that what we do. And our intensity, our attention and sensation of this knob as turning is complete because we wish to be there, with our mind, with our body and with our heart. This is the first step how to combine centers when they are three back again into one harmonious movement. And even if that is only for one or two seconds, it is worthwhile. You do this because immediately after that, associations take place, feelings take place. We see ourselves with a certain amount of identification, but at that moment it is possible to non-identify. If you go back to the Purgatory chapter, this is a function of the sixth Stopinder. If you only can see these things, the realization of that acceptance. How _____ Law of Seven is and how his Englessness, in order to maintain himself and free himself from ^{Heropuss?} Karatas, we have the same problem to free ourselves from time. Time is now, flows through us and eats us up and makes us think we mix it up (?). We now wish to become independent of time, but for that reason it is necessary for us to create something outside of ourselves which in turn can force us to maintain it. That what we create goes according to this law within ourselves, according to the Law of Heptaparaparshinokh because it is _____ combined with the Law of Trimonía because it has to be based on our inner life, and we have to bring about the outer appearance with inner _____. And we do this by shifting in this Law of Seven the SO-LA-SI just a little bit to bring about a certain strain in this law and we thereby make FA one and a half but we shorten SI-DO. But _____ is the same - SOL. SOL for us is our sun. And this sun is for us in our solar system our consciousness. Remember we talked about it last.

Quest: I am trying to watch what interferes with the observation. And what awakens the remembering. (Inaudible)

MR. NYLAND: That's a very simple question. There are several ideas of walking to the door.

Quest: Yes.

MR. NYLAND: Start by sitting down in your chair, collecting your thoughts and relaxing. And actually try to sense certain parts of your body. This you can do. You feel you can?

Quest: Oh yes.

MR. NYLAND: All right. So when you are in this state and you are well relaxed as much as you can with effort and sense certain parts of your body - your arm, your right leg, your left leg, your left arm, the totality of your body. You are there. You are now present. You now start to talk. You say certain things.

Quest: Yes, I'm doing that now.

MR. NYLAND: You see. You formulate certain thoughts you have, you make all kinds of remarks but, as you know, make these remarks to yourself and you hear your voice you still have your presence.

Quest: I see.

MR. NYLAND: You remain present. This is a special task that when you do this and do a very simple exercise and a very simple so called form of behavior, there's nothing special about it. It doesn't involve you yet. But it is the beginning for you to keep your presence with you when you start doing something else.

Quest: I'm doing other things that you suggested. That is to...(Inaudible)

MR. NYLAND: That is all right. With this kind of sensing, when you are by

yourself, all alone, no disturbances and not for anybody. You just try this because you know that you do not know enough about yourself. Therefore you want to find out. You want to find out if it is possible to relax and to be present to yourself at a certain moment. And then to do something, that is, ordinary life behavior.

Quest: I see.

MR. NYLAND: And to try to see if it is possible for you to keep the two parallel to each other.

Quest: I understand.

MR. NYLAND: You see.

Quest: Yes.

MR. NYLAND: If you go one or the other a little bit more here, a little bit more there, you cannot all be in inner life, you cannot all be in outer life. The result then _____ bring this out beautifully. The result of such outside conditions determines what the result is in oneself.

Quest: Every day or a few times every day?

MR. NYLAND: A few times every day.

Quest: Yes, I see.

MR. NYLAND: No time that is set.

Quest: Yes.

MR. NYLAND: Until you feel that you...

Quest: (Inaudible)

MR. NYLAND: You will, you will. Automatically, certain things will take place and you will know. You cannot do everything. _____ that won't be solved. All right?

Quest: All right.

MR. NYLAND: (Inaudible) ...more relaxed...

Quest: (Inaudible)

MR. NYLAND: You see, the thought, the wish is transferred to the knowledge we have of what we understand by how to observe. Theoretically, we know what observation means. It is to see ourselves impartially. And if we are not interested in that what we are and to be not identified with it, that is not to wish to change it but only to see it as it is. This we know correctly. It is a function of our intellect. We start it by ~~to~~ wishing to do this. When you have a wish it is transferred with the knowledge you have of what is meant by observations of our intellect, and then from our intellect we try to give a command to our body which is behaving in a certain way and refer to our intellectual center while we observe. Though our intellectual center is not capable of this kind of observation. We observe, of course. We see things - like this chair, like ourselves. But when we see ourselves, we have with us another thought of a like or a dislike or a wish to change or a certain interpretation of it, a formulation of that what we are would describe ourselves instead of observing and as we have said constating. And the greatest difficulty is to make our intellectual center function in such a way that it becomes objective towards ourself. For that reason we say we know a little bit what it is to be objective. With our intellectual center when we ourselves are not content(?), when we do it regarding other people or regarding inanimate objects, or like I said many times when we look up an apple tree and we see how the branches are connected. We have no desire whatsoever to improve on these. We say there is an apple tree with the arms and the branches like this. And that is the _____ and we, when we observe it and take it in through-for our eyes and _____ so that apple tree we simply observe. We do not want to change the apple tree. This is the function that takes place when we personally are not

concerned with the outside object. And the very fact of calling it an object means that we subjectively can be objective regarding something outside of us. Now, this process we have to become aware of. The process of observation of certain things outside of us. And now when we realize what takes place in our intellect we now turn this same process on ourselves. So the intellectual function continues, that the object is now I and that _____ from object to subject we do something to our intellect. We introduce into that a description so that our observation is not pure anymore. And now our interest is to purify our intellectual process, to make it a purely intellectual process, not a process mixed with feeling. So now we try now with our intellect to see our body and to see it without being identified with it and to make certain statements about this - I turn my head, I lift my finger, and so forth as if it is that there...as if it is something else. Wouldn't that not be logical, but of course I'm quite positive it does belong to me. But it is to teach with intellectual center a new divisible new faculty, to teach it something which it now has not got and which it ought to have, because it ought to be able to function independently of other centers. Now in doing that, we change the intellectual center, that is we make it behave, we make it perform differently from the way it always has done. Now you can say is it the same intellectual center or not? I say it is not intellectual center because it functions in a different manner. We call it intellectual center because it still uses all the brains and everything that are in there, but it is now functioning in a different manner than ever before. It is now functioning objectively. (Inaudible words) It is the way to really free oneself from oneself, and this is the slow process which has to be acquired. This is like

the walking of a baby - to try to walk gradually. This is why it is so difficult. That all our lives our intellect, our centers have functioned entirely different and therefore when we make it by command of something which is a little superior even than the intellect. And we say, "Intellect, emotion, instinctive is now my duty(?), that is it belongs to me." This is our "I" speaking. Our "I" so that when it can be combined with-within ourselves as an inner wish, now wanting to use that what is available to us within our intellectual center and in emotional and instinctive, what in such a way that it can start to function according to the law of which it originally is meant to be. You see, it is not therefore natural anymore and on that basis it is different. It is important that the vibration rate has changed into something which is called higher intellectual. You understand how that goes?

Quest: Yes, okay.

MR. NYLAND: And what one must do. Unless one does that one never will get anything. One can improve instinctively, improve emotionally, improve intellectually and still remain asleep. One can become a so-called 'good man' with a name, famous and all that and still from our standpoint not building anything. Only we were a certain value of the _____.

Quest: Re person who did not greet me properly. (largely inaudible) And not being able to help someone.

MR. NYLAND: You cannot help others when you cannot help yourself. We always try to find to do certain things outside, for instance we like to be missionaries, and forget ourselves. It is much easier to tell someone else what is wrong with them than to tell ourselves what is wrong with us. In thinking about it, to do the thing that is at hand, that is right next to

your hand. The problem is not to think about the other people. They are other people. You will be able to help them sometimes, but you must first know yourself what you can do. If you are so afraid that you cannot open your mouth because you might say something that will hurt them, you have not as yet control over yourself. There's no particular reason that you yourself knows anything to cry about it, that thing that you have had with you, something which was a little different from what you had before. So you make a mountain out of the molehill. You make a mountain out of a molehill. It looks if it is impossible to do it and then you finally do it, and it's all right. Then you are aware there were a few moments that you could see yourself. You made an effort at certain times not only to control yourself but also to see yourself - to be present. This is the good you got out of it. And at the same time your honesty, how much you actually were there. It depends upon how much you were there. This you have to settle for yourself.

You know you don't have to tell anybody. You know how often you actually were non-identified, how often you were free. You see. That is the only thing that counts. All the other things - regular forms of behavior which have no particular value, but they have helped you to produce certain moments of actual awareness. Now, if you become concerned with them, and that you feel it's been a little bit nicer because they needed it.

_____ something about it. Forget it now. It is not as yet your duty. If you can do it, work yourself, be it, that is to be yourself and not to forget that, not to lose yourself and then help...

Quest: That's what I wanted to know.

MR. NYLAND: We all must do that. Certainly, at a difficult moment. Of

course we want to be there. We want to be rich, we want to be something we are not now. This is our aim, our prime aim, our inner wish is to be a man, to be harmonious, to be on all conditions that what we ought to be. We need the courage to know what to do under any and all conditions, to be all for everything. We see our wish, but we cannot do it and we are not, each time we try, each time we say - even with great intensity and great desire on our part, we strain everything and we cannot do it. We have to live, as I said before, with very small steps - slowly, making ourselves do things that seem utterly absurd and stupid. But we must do them. We have to learn how to make the letters of the alphabet first. Before we can make a word, before we can make a sentence, before we can make any combination of sentences which have a meaning because of content. It's an enormous task, a long road to go. Let's first make letters. Some day we will be able to spell out some words and perhaps sometime we will be able to do a sentence, but now we are just preliminary, doing a few things like going and visiting people we didn't like and trying to bring them _____, trying to see ourselves, trying to concentrate, to remember our task, not someone else's. Try to avoid to be thrown away, to be thrown out, to be deserted. But we keep within ourselves, to collect ourselves so that nothing of that kind will affect us. We remain. Our considerations of other people should not be, our sentimentality should be out of the window, our past we should forget. We should remember only now, this presence as we are under conditions which are a little different and perhaps a little unstable. Then to remember, then to be, then to be present, then to have ourselves within our _____. You see what I mean? You know what I'm talking about?

Quest: Inaudible

MR. NYLAND: If you have a sharp tool you can do things, but you have to sharpen your tool. As I say you lose your things all the time and you must now be grown up to know that you cannot live like a child. You must know your limitations. You must know where you must stop because you cannot do more. You can only do that what you can do within the framework of your abilities, your energies, your understanding. That's all you can do now, and you must not fool yourself or hope. Don't live in your hope. Live in the present. Live in something which you now can command, so you say, "This is mine, this I can do, this I can because I wish." That is correct.

Quest: Largely inaudible

MR. NYLAND: If you want to try and if you want to accept once what you can. If you can be honest and really see what it can give you. Yes. Really see what it can give you, even to the extent of realizing that you cannot do it. That is worthwhile. But to find out what we cannot do, we don't have to go on being a child. You can do it now. Each moment of the day you can find out how little you can do. Each moment. You don't have to go _____. It is a very simple task that when you get out of bed how long will you stay awake. Assuming for a moment that you wake up, when you wake up and that you are aware - how long does it last. Let's be honest about it and when do you see yourself again. Maybe half an hour later, maybe not, and when it is _____ one hour, fifty minutes even, 3 hours! - let's be honest. This is the task - to see ourselves as often as we can during the day and not to forget. And to really think about it, to remember a little bit more than we are. Not as automatic as we often are and have been but from not on to make a determination, a resolution to say I will be at certain times _____. You see this is important. Never mind friends, never mind circumstances, never mind the weather, never mind the cold. You, when you get up each day, when you dress, when you

do this, when you do that, remember, remember.

Quest: Inaudible

MR. NYLAND: Because we have been educated to do it. We are living on a certain road of morality which are imposed on us. We are living because our father and mother and aunts and uncles and teachers and so forth have told us to live a certain way. You are living in this country in a certain way. You live in Java, you live differently. If you live in Australia you still will have different ideas, and Eskimos have certainly different ideas from us.

_____ because of climate, because of country you will be different. We are not true to what we are supposed to be. This is the one thing that one must realize first. That you are not what you are supposed to be. And we can form an idea of what we really ought to be. We are not men, we are mice. And we are not even natural because _____. We are hypocrites and we know it. We don't want to talk about. We are like animals but we think we're conscious. There are many many things wrong with ourselves, if we want to see. But first we must be what we are before we can judge. As long as we are ~~as~~ asleep, we do not know how to change into something that is lack of sleep. When we are familiar with, then we may be able to choose something that is a little bit more awake. The difference between dark and light is that dark is absence of light. Light is light wherever it is, small or big. Dark is always dark. There is not a little dark and a big dark. There is fundamentally, essentially a difference between darkness and light. There is fundamentally a difference between personality and individuality. There is fundamentally a difference between outer life and inner life. A little bit of inner life still is inner life. Compare it to light and dark.

(Nothing else heard on tape)